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**SKETCHES OF THE LIFE OF MRS. REBECCA THOREAU.**

Mrs. THOREAU, late of Concord, Massachusetts, was the youngest child of Deacon William Kettelle, late of Charlestown. Her childhood was distinguished from that of other very amiable, docile and dutiful children only by a manifest preference of sobriety to mirth, and of things virtuous to vanity and needless play. She discovered nothing like ill humor and perverseness of disposition. A serious regard to things of a religious nature evidently grew with her growth; and in the same proportion increased a disinclination to all childish amusements that savored of levity and thoughtlessness. At the age of about fourteen, she was so fond of religious conversation and reading, as to seek retirement, when her companions were pursuing their amusements; and yet her manners were so engaging, that some of her companions preferred her society, on seasons of relaxation from stated employment, to that of others, enjoying themselves in customary pleasures.

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As she advanced in youth, she gradually acquired an unusual share of influence in her family, not by vainly assuming it, but by the superior wisdom and propriety of her conduct. Nature was bountiful to her in mental endowments, and she obtained wisdom to use her powers in such a manner as to command both approbation and respect. When she was about eighteen years of age, her mind was more than ordinarily impressed by religious subjects. The particular occasion appeared to be this, viz. She could not perceive in herself that moral change, or regeneration, which she believed every person must experience in order to salvation. In this state of mind her concern and distress were extreme. She was conscious that religion had been her choice, practice, and delight; but she could see no change that answered her views of the new birth. She was desirous of making a public profession of christianity and of joining the church of Christ, but supposing herself

unregenerate, she judged herself unfit both for communion with the church and for the happiness of heaven. Under these impressions her religious exercises were interesting, ardent and persevering. Her belief in the holy scriptures and in Jesus Christ, her repentance for sin, with abhorrence of it, and her resolutions to follow Christ seemed to be scriptural; but yet she could not be easily convinced that she had experienced such a reformation from sin to holiness, as was necessary to acceptance with God and final salvation.

The truth probably was, she had been early and imperceptibly led into the love and practice of religion, under the combined influence of a religious education, christian examples, and the divine spirit of truth and grace, and was renewed and sanctified before she was conscious of it. Hence she could not perceive the deep depravity of human nature, as many do, nor the deceitfulness of a heart practically corrupted, which she did not possess, nor the power of sin, the influence of which she had never felt. She had no prevailing wicked dispositions to overcome, no vicious practices to renounce, no new exercises of piety to commence, nor acts of benevolence to render, to which she had not been accustomed. To her, wisdom's ways had already become pleasant and vicious practices odious. If any thing was wanting to render her a real christian, it was something in principle of action or motive to duty. We say not that even in this point there was

an essential defect. We are inclined to think that the call of public duties and privileges, when her mind and years had become mature, arrested her attention with more than usual force—that she had early imbibed the opinion that none ought to approach the Lord's supper without clear evidence of regeneration—that she looked for *such* evidence as is professed and visible in the reformation of the habitual and long impenitent sinner—and not finding *this* in herself, hastily inferred that she was destitute of true religion, and in a state of condemnation. In the course of some few months her mind was enlightened on the doctrine of regeneration and the special ordinances of the gospel; a comfortable hope was inspired, tranquillity was restored, and she devoted herself to God with increased fervor and affection. Her mind being calm, and public duty more plain, she joined the congregational church in Charlestown, where she frequently passed weeks and months with her relatives, and never afterwards manifested any painful doubts of her good estate, nor any coldness in the cause of religion.

At the age of thirty two, she was married to Mr. John Thoreau of Boston, and took the maternal charge of eight young children, whom she cordially adopted and ever treated as her own. She had herself one child only, and that lived but a few hours. Mr. Thoreau lost his health, moved to Concord, and there finished his course like a christian, piously committing his



children to the protection of their Father in heaven, and with great satisfaction, to the affectionate care of his afflicted wife.

The charge of so many young children, had been undertaken with much diffidence and with earnest prayer for wisdom and grace. Being left to bear alone the weight of obligations and cares, she had recourse, the most humble and persevering, to the throne of grace, and trusted in the promises of God. She obtained grace to be faithful, and was one of the best of mothers. Her children were wont to speak of her as without fault. The filial affection and dutiful behavior of the children, rewarded her solicitous attention and greatly lightened her cares. So entire and perfectly satisfactory was reciprocal affection, between parent and children, that they never felt, nor heard suggested without pain, the idea of mother-in-law, and children-in-law.

Mrs. Thoreau continued, as usual, the practice of worship, with reading daily the holy scriptures, and adopted the reading of forms of prayer, either in person or by the older children. An example this, highly worthy of imitation. Though she was a woman of great diffidence, and had a very low opinion of herself, yet she never appeared to want courage in religious duty.

Mrs. Thoreau was left in easy circumstances, and she used her means of living in the most prudent, charitable and religious manner. All her powers were devoted to God and duty, without the least appearance of ostentation. She was active in

the proper business of her station, and cheerful in social intercourse, but spent a large portion of her time in reading religious books, and in the exercises of devotion. This employment for years was often protracted to late hours at night, when she was free from the cares and interruptions of the world. In her diet she was rigidly temperate, and carefully refrained from unnecessary sleep. A friend suggested to her his fears, that she was drawing too hardly on her health and constitution. Her reply was, that she was in perfect health and found no inconvenience from her manner of life. The truth was, as she had expressed to some friends, that she felt her need of being diligent and earnest in her endeavors to make religious improvement, and to be more holy and useful. Her state of mind, her religious desires and exertions are, perhaps, best described by what St. Paul says of himself, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." No person without particular acquaintance with her could justly estimate the earnestness with which she sought heavenly-mindedness and to be more and more holy in

heart and life. Her walk with God was close, constant, humble, and cheerful. Like her blessed Lord and Master, whom she followed with profound reverence and ardent affection, she acknowledged God in all she did, enjoyed, and suffered. In times of rejoicing her altar was warm with incense of praise; in times of doubt and trouble she asked of God wisdom to direct, consolation to support, and grace to help. In one point she was particular, *viz.* in declining to read controversial publications on religious subjects, lest her mind should be perplexed more than edified, and the acquisition of holiness, which was with her a primary object, should be impeded rather than promoted. Her religion induced her to instil, as far as possible, the principles of religion into the minds of her children, and to "train them up in the way they should go."

Mrs. Thoreau excelled many christians in meekness, charity, and patient submission to the will of God. Meekness in her appeared to be the genuine fruit of the spirit of Christ, which she had largely imbibed, and not the effect of native diffidence, for her mind and passions were naturally susceptible, active and vigorous. She constantly exhibited a bright resemblance to Him who was most emphatically "meek and lowly in heart."

The various expressions of her charity proved it to be *that* without which we are nothing in religion. In alms-giving she was conscientious and liberal, and sought for proper objects with tenderness and delicacy. God

had given her a benevolence and largeness of heart, that far exceeded her ability. Candor was an amiable and conspicuous trait in her character. She loved and respected all christians who exhibited the disposition and the example of Christ. Of several clergymen, whom she knew to differ in opinion on some points in theology, she repeatedly said, she could hear them preach with equal satisfaction. She appeared to delight in visiting the chamber of sickness and the house of mourning, as well as the cottage of poverty. She was remarkable for her sympathy both with people in prosperity and in adversity. At once she seemed to enter into the feelings of her friends, and always had something pertinent to offer, both to chasten the excess of joy, and to comfort the afflicted, and encourage the desponding.

But the virtue which shone the brightest in the constellation that adorned her was patient submission to the will of God, and especially in her last, long, and distressing sickness. This sickness was a kind of rheumatism, that deprived her of the use of her limbs, and for nearly three years rendered her entirely helpless. At first the disorder was not attended with acute pain; but distress increased till it became extreme, and nature was exhausted. Her mind, however, was not in the least impaired, but rather brightened and strengthened. To be suddenly reduced in the midst of life, from perfect health, social enjoyments, delightful progress in practical piety, active benevolence, and



distinguished usefulness, to a state of debility, inaction, pain, and anguish, without the hope of recovery or speedy termination, was no ordinary trial. It was a furnace uncommonly heated. And this state she long endured with a patience and submission, a faith and hope, a calmness and fortitude, rarely to be met with—such as exhibit in a high degree and an impressive manner the power and consolations both of christianity and the spirit and grace of God. Not a word of complaint or repining was uttered by her; and whenever the subject of her trials was mentioned, she would bring to view the goodness and mercy of God to her, which, she said, far exceeded her sufferings and her powers of thankfulness.

Until the last year of her life she took an interest in the ordinary affairs of her family, asking information and giving directions. The reason she assigned for this attention was, it appeared to gratify her children and to keep a little out of their view her approaching dissolution, which they could not realize without extreme affliction. In tenderness to them she did not express her own despair of recovery for more than two years.

It is but justice to mention, that Mrs. Thoreau possessed a happy faculty of self-command. She was indeed very sensible to causes of joy and grief, to kindness and injury, yet she was always apparently composed and never, perhaps, "spoke unadvisedly with her lips." The nearer she approached the solemn hour of dying, the stronger was her faith

and the brighter were her future prospects. She pretended to no triumph of faith, but her hope was "as an anchor to her soul, both sure and stedfast," which diffused through her whole mind inexpressible peace and tranquillity, and to observing friends, seemed in a wonderful manner to bring heaven down to earth. Her hope was founded on the mercy of God through the mediation and atonement of Jesus Christ, and she was not only willing, but desirous to depart and to be with her Lord. On the last Sabbath in May, 1814, in the fifty first year of her age, she quietly fell asleep in full expectation of a glorious resurrection to life eternal. Thus lived and thus died one of the most excellent, beloved and lamented of women.

It is natural to remark, that christianity exemplified in the extremes of prosperity and adversity, seldom fails to arrest attention, to encourage the hearts and excite the admiration of the virtuous; and it often commands the approbation and respect of the vicious. Being exhibited in its own native simplicity and beauty, it must appear lovely, for its origin is heavenly and its fruit beneficent and useful. Christianity is frequently to be seen in a very engaging manner in persons placed in retired conditions of life, whose peculiar trials call for the exercise of every christian grace and virtue, and give them favorable opportunities to manifest the power of godliness and the supports and consolations of religion. Sketches of the lives of such christians may be encourag-

ing and quickening to many readers who had no personal acquaintance with them. The charms of the portrait may animate to an imitation of the original. With hopes of such happy effects, we have offered some

leading features in the character of Mrs. Thoreau, whose religion was uncommonly enlightened, pure and effectual. Let us imitate her heavenly life, that we may resemble her in a peaceful death.

### PRIVATE WARS UNDER THE FEUDAL SYSTEM.

FROM the days of Constantine the custom of national wars became popular among christians, and God gave them blood to drink. The barbarous tribes of the north of Europe were permitted to overturn the Roman empire and to spread carnage and desolation in every quarter. Having in a great measure exterminated the former inhabitants, they took possession of the land and divided it, according to their pleasure. These conquerors established what has been called the *feudal system*. A multitude of military leaders acquired large possessions, assumed titles of dignity, and each had a number of vassals or dependants under his control.

These lordly barons severally assumed the power of avenging wrongs, or insults by private war. If one considered himself as injured by another, the business was settled by blood. The injured person was allowed to be his own judge as to the measure of vengeance to be inflicted, in case he proved successful. All the vassals and all the relations of each of the combatants were regarded as concerned in the war, and obliged to fight, or ex-

posed to suffer. As provocations were frequent, these private wars became so numerous and so continual, that they threatened the depopulation of the country.

These barbarous nations professedly embraced the christian religion. They "changed the *object*, not the *spirit* of their religion. They endeavored to conciliate the favor of the true God by means not unlike to those which they had employed to appease their false deities. Instead of aspiring to sanctity and virtue—they imagined that they satisfied every obligation of duty, by a scrupulous observance of external ceremonies."\* With such views of religion, they might feel safe, while they indulged every passion which the gospel was designed to subdue.

The clergy of those dreadful times adopted the custom, "claimed and exercised the right of private war." In some instances it was thought indecent for them to fight in person. In such cases they employed champions to fight for them. "But on many occasions the martial ideas to which ecclesiastics of noble birth were accustomed, made them forget the pacific spirit of their

\* Robertson's Charles V, vol. i. p. 23.



profession, and led them into the field at the head of their vassals.\*

Not only public insults, and such crimes as civilized nations regard as capital, but disputes relating to property, were made the grounds of these private wars, and decided by the sword.

After the custom was established among the men of eminence, it was claimed and supported as a *natural right*. Laws were made determining the extent to which the relatives of the parties should be regarded as concerned in the wars. At one period all were included who fell within the *seventh* degree of affinity. Thus a multitude of innocent relations, as well as vassals and tenants, were exposed to destruction by the animosity of two ungodly gentlemen; and these "private wars were carried on with all the destructive rage which is to be dreaded from violent resentment when armed with force and sanctioned by law."†

The havoc made by this warfare, became at length so great, that kings and clergymen raised their voices to put an end to the custom. Various expedients were adopted, which had but a temporary effect. The edicts of kings against the custom, were regarded by the barons as *infringements* of their *natural rights*. Several councils of the clergy issued decrees to put an end to the carnage. One council decreed, that any one who should thus transgress, should be denied christian privileges while he lived, and christian burial after his death. This however was insufficient.

In A.D. 1032, a bishop of Aquitaine said, "that an angel had appeared to him, and brought a writing from heaven, enjoining men to cease from their hostilities." This proclamation happened to be made "in a time of public calamity, and the effect was so great, that a general peace ensued for seven years. This was called *the truce of God*." But the custom was afterwards revived, and became so intolerable, that the nobles were induced to enter "into voluntary associations, binding themselves to refer all matters of dispute, whether concerning civil property or points of honor, to the determination of the majority of the associates."

This bloody custom was continued in Europe, from the seventh to the eleventh century. It was adopted in Britain, the land of our forefathers, and was continued till the time of William the Norman. By this custom the ferocity of the Goths and Vandals became associated with the papal church, and naturally augmented the evils introduced by the reign of Constantine.

It may be proper to remark, that these private wars were not a substitute for public or national hostilities. When a nation was invaded, the private wars were laid aside, and these petty tyrants combined against the common foe.

It may now be asked, what profit may we derive from this portion of history? And from a custom which was long since abolished?

1. We may learn something

\* Robertson's Charles V, p. 217, note.

† Ibid. p. 218.

of the detestable character of the custom of public war, which is now popular among christian nations. Those private wars were public wars in miniature. The barons had as good a right to declare private war, and to expose all their dependants and connexions to death or misery as the rulers of nations have thus to expose whole communities of a larger size. What rational argument can now be brought in support of public wars, or the conduct of rulers in waging them, which might not have been urged in former ages in favor of private wars and the conduct of the barons? Do any now plead that the custom of public war is *necessary* and a *natural right*? Thus the barons vindicated their custom, and with equal reason. And had it been a popular custom for several centuries, for mechanics and farmers to decide their petty disputes by bloody combats, with axes, the custom might now have been supported as *necessary, just, and honorable*, with the same propriety that the barons vindicated their conduct, or that the rulers of nations may be vindicated, in waging public wars.

Every man of common sense can now see, that the custom of private wars was much more calculated to multiply and aggravate offences and wrongs, than it was to diminish their number or procure redress. It is precisely so with the custom of national wars. Had not the rulers of nations contrived to shift off the dangers and calamities of war from themselves, and to cast the load of evils upon their unof-

fending subjects, the custom of war would long ago have been abolished.

2. We may see a *possibility* that a sanguinary custom of long standing may lose its popularity, and become an object of general abhorrence to posterity. Where is the christian or the civilized man, who can read the history of private wars without being shocked at the delusion and madness, which gave popularity to such a savage custom, among men professing the christian religion! We are amazed that they could think such a monstrous custom consistent with the spirit of the gospel or the dictates of reason and common sense. In the same manner, it is believed, future generations will be affected in reading the history of the public wars of our age.

3. The history of private wars not only shows the possibility that public wars may cease; but it affords ground to hope that such will be the case; and suggests the way in which the event may be brought about. The remonstrances made by the united voice of the clergy against private wars could not fail to have considerable influence in leading men to reflect on the abominable injustice of the custom. If the declaration of one revered bishop, that he had received a writing from heaven, requiring a cessation of hostilities, could have so powerful an effect as to produce a peace for seven years; something surely may be done by the united endeavors on the part of the clergy of our age, in showing the palpable opposition there is between the war spirit and the



spirit required in those writings which they all have received from heaven.

We may add, The evils of private war became so intolerable that the barons were induced to form associations, binding themselves to submit their disputes to the decision of a majority of the associates. By such associations the custom was laid aside. Now, what should hin-

der the rulers of nations from imitating this wise example? Have not the calamities of war been sufficiently felt by them? If not, let them in future bear their own war expenses, and fight their own battles, till they are compelled to feel the calamities of war, and to form associations to put an end to their inhuman and sanguinary custom.

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### GIBBON'S ACCOUNT OF EARLY CHRISTIANS.

"THE humble christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in defence of their religion, they should still be more criminal if they were tempted to shed the blood of their fellow creatures in disputing the vain privileges or the sordid possessions of this transitory life. Faithful to the doctrine of the apostle, who in the reign of Nero had preached the duty of unconditional submission. The christians of the three first centuries preserved their conscience

pure and innocent of the guilt of secret conspiracy or open rebellion. While they experienced the rigor of persecution, they were never provoked either to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe. The protestants of France, of Rome, of Germany, and of Britain, who asserted with such intrepid courage their civil and religious freedom, have been insulted by the invidious comparison between the *primitive* and the *reformed* christians."

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### EXTRACTS FROM HILLARY,

*A bishop who lived in the fourth century.*

"It is a thing equally deplorable and dangerous, that there are as many creeds as opinions, and as many sources of blasphemy as there are faults among us, because we make creeds arbitrarily, and

explain them as arbitrarily. The Homoeousian is rejected, and renewed and explained away by successive synods. The partial or total resemblance of the Father and Son, is a subject of dis-

pute for these unhappy times. Every year, nay, every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin."

"But now, O lamentable! they are the suffrages of the earth that recommend the religion of

God, and Christ is found naked of his virtue, while ambition must give credit to his name. The church reproves and fights by banishments and prisons, and forceth herself to be believed, which once was believed, because of the imprisonments and banishments she herself suffered. She that once was consecrated by the terrors of her persecutors, depends now on the dignity of those that are in her communion. She that once was propagated by her banished priests, now banisheth the priests."

### I HATE VAIN THOUGHTS.

[Connected with p. 269.]

It is really surprising how dexterously and cunningly the artifices of fable will fold up the poison of a work in the complications of a narrative. It is commonly supposed by those who look no farther than the surface, that where no opinions are openly maintained hostile to the common principles of christianity, that all is well, and that if the reader's contempt and hatred are directed against acknowledged superstition only, that no harm is done by any fictitious representations. But how often does it happen, that the only symptoms of piety and the only instances of devotion which are permitted to deform the characters of a novel, are introduced only to heighten the ridicule and contempt to which some weak wight is destined, while the favorite actors in the story are as free from all appearance of piety, as if no God existed. Besides it is a common opinion, that in

any work the interests of morality are sufficiently secured, if vice be made to lead at last to misery, and virtue at last to happiness. But after having been tempted to palliate the faults of a character for the sake of his rare and dazzling qualities, and to wish a thousand times in the course of the tale, that the institutions of society and the laws of God would relax in his favor a little of their rigor; how absurd is it after all the passions have been engaged on the side of the indiscreet hero, to suppose that the cause of virtue is secured, because poetical justice is administered at last.

Further, it is commonly said, that characters should be drawn as they appear in life, with the customary mixture of virtues and vices. If then any readers are more inclined to pity the unfortunate criminal, than to detest his crime and avoid the example, this, it is said, is nothing more



than what is daily found in real life. But why is it necessary that a character should be portrayed merely because it is *natural*? There are some characters which should never be contemplated, and, more which should never be described. If fictitious writing is always to be an exact representation of what passes in the world, we know not why it would be less dangerous to rush at once into the world and learn its wickedness in person. In the first case the principles may be perverted, while the manners are pure; in the other, the manners may be stained, while the principles are uncorrupt. Because the world contains men, whose crimes seem to be lost in the blaze of their virtues, and whose passions are thought sublime only because they are unconquerable, we know not why these should be made the common heroes of fictitious history, and the reader made to lose his abhorrence of their faults by observing that great virtues and great vices are represented as inseparable.

It is indeed to be lamented, that at a time when the means of intellectual improvement are so widely extended, and a taste for reading is becoming universal, the first productions offered to young minds should be fictions, which can hardly add to the head a truth unqualified with error, or to the heart a sentiment without exposing it to be misled. For of all the wanderings of the imagination, none are more dangerous, than those which are generated by the perusal of books in the closet; because to the ignorant and unfortified, a book is an instructor, to which they implicitly

resign their faith, supposing *that* is to be believed, which has gained the sanction of the press.

"I hate vain thoughts," says David, "but thy law do I love." These two clauses seem to be placed in opposition to each other, as if a love of God's law would correct or prevent the vain and mischievous employment of the thoughts. There is indeed much truth and propriety in the antithesis; for there is nothing which will more effectually cure the disorders of the imagination, than an habitual spirit of rational piety; and nothing which will more certainly rectify the errors of the judgment, and reinstate the fundamental truths of morality, than frequent and faithful appeals to the word of God. Here the airy castle builder, who loves to revolve schemes of future conduct, and rove through fancied Elysiums of his own planting, may learn, that even if all his schemes of bliss should be executed on earth, he would still be unhappy; because there is nothing in this world permanent or worthy to be compared with the glory that is to be revealed. Here the melancholy and tender spirit, which loves to dwell in solitude on the joys and sorrows through which it has passed, may find its energies awakened and the twilight of its thoughts illumined by the cheering prospects of bliss and bright eminences of future improvement, which the gospel of Jesus Christ holds out to his disciples. Here to the mind whose moral discernment has been obscured by the dazzling and deceitful light which fictitious histories present, may bring the characters of its favorite he-

roes to the book of God, and judge what kind of figure they would make in their old places if new-modelled in the spirit of Christianity or copied from the character of Christ. It would soon be seen that the meek, humble, unresisting, unambitious, peaceable character of the christian would be set down as a poltron in many a high wrought scene of modern distress, and on many a brilliant theatre of modern courage. Let this law then be the light to our feet and the lamp to our path. In any doubtful point of romantic casuistry, when the

judgment seems yielding to the enchantment of the fancy, and under the name of pity, or of charity, or of admiration, or of impartiality, we find our abhorrence of sin diminishing; when full of enthusiasm we look round in every company, wishing that we could find the creature of our fancy even with all his imperfections on his head. Let us hasten at the first moment of leisure to the law and to the testimony, and keep our thoughts with all diligence, knowing that out of them are the issues of life.

### BAXTER ON HUMAN CREEDS.

MR. EDITOR,

IN the following extract, Mr. Baxter, in a striking manner, mentions some of the effects and evils of framing human creeds as tests of faith. Observations of a man so eminent for his piety and zeal, his labors and usefulness, will probably be better received and more candidly considered, than they would be, coming from the pen of some of your correspondents or of yourself. If the reader should deem the language or manner somewhat harsh or uncouth, he should recollect that Mr. Baxter wrote in the 17th century, when writers and readers were less fastidious, than at the present day. He will also see that some of the most eminently pious then, as well as now, contended earnestly for christian liberty and for faith in the gospel, rather than in human formularies.

L.

“By the occasion of hereties, quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the church; and he will so overdo against hereties, that he persuades them, they must enlarge their creed, and add this clause against one, and that against another, and all was but for the perfecting and preserving of the christian faith. And so he brings it to be a matter of so much wit to be a christian (as Erasmus complains,) that ordinary heads were not able to reach it. He had got them with a religious cruelty to their own and others' souls, to lay all their salvation, and the peace of the

church, upon some unsearchable mysteries about the Trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon; yet he persuades them, that there was scripture proof enough for these: only the scripture spoke it but in the premises, or in darker terms, and they must but gather into their creeds the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert, or evade. Was not this reverend zeal? And was not the devil seemingly now a christian of the most judicious and forward sort? But what got he at this one game?



1. He necessitated implicit faith even in fundamentals, when he had got points beyond a vulgar reach among fundamentals. 2. He necessitated some living judge for the determining of fundamentals, *quo ad nos*, though not *in se*, (the soul of popish wickedness,) that is, what it is in sense that the people must take for fundamentals. 3. He got a standing verdict against the perfection and sufficiency of scripture, (and consequently against Christ, his Spirit, his apostles, and the christian faith,) that it will not afford us so much as a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases; but we must mend the language at least. 4. He opened a gap for human additions, at which he might afterwards bring in more at his pleasure. 5. He framed an engine for an infallible division, and to tear in pieces the church, casting out all as heretics that could not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. 6. And hereby he lays a ground upon the divisions of christians, to bring men into doubt of all religion, as not knowing which is the right. 7. And he lays the ground of certain heart-burnings and mutual hatred, contentions, revilings, and enmity. Is not here enough got at one cast? Doth there need any more to the establishing of the Romish and hellish darkness? Did not this one act found the seat of Rome? Did not the devil get more in his cloke in one day, than he could get by his sword in three hundred

years?—Yea, and where modesty restrains men from putting all such inventions and explications in their creed, the devil persuaded men, that they being the judgments of godly and reverend divines (no doubt to be revered, valued, and heard,) it is almost as much as if it were in the creed, and therefore whoever dissenteth, must be noted with a black coal, and you must disgrace him, and avoid communion with him, as an heretic.—Had it not been for this one plot, the christian faith had been kept pure; religion had been one, the church had been one, and the hearts of christians had been more one than they are. Had not the devil turned orthodox, he had not made so many true christians heretics, as Epiphanius and Austin have enrolled in the black list. Had not the enemy of truth and peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be over zealous for it, and to do too much, we might have had truth and peace to this day. Yea still, if he see any man of experience and moderation stand up to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the unexperienced leaders of the flocks, that it is in favor of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconciliation of Christ and Belial; he is tainted with popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious with those he speaks to. O what the devil hath got by overdoing!"

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF  
THE BIBLE.

(Continued from page 278.)

ABOUT three years elapsed before the translators commenced the work, during which interval seven of the fifty four persons, nominated by the king, are supposed to have died, as Fuller's list of the translators contains only forty seven. The names of the persons, the places where they met, and the portions of scripture assigned to each company, are as follow:

*Westminster* 10. Dr. Andrews, fellow and master of Pembroke hall in Cambridge, then dean of Westminster, afterwards bishop of Winchester; Dr. Overall, fellow of Trinity college, master of Katherine hall in Cambridge, then dean of St. Paul's, afterwards bishop of Norwich; Dr. Saravia; Dr. Clarke, fellow of Christ college in Cambridge, preacher in Canterbury; Dr. Laifield, fellow of Trinity in Cambridge, parson of St. Clement-Danes. Being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple. Dr. Leigh, arch-deacon of Middlesex, parson of Allhallows-Barking; Master Burgley, Mr. King, Mr. Thomson; Mr. Bedwell of Cambridge, vicar of Tottenham, near London.

*The Pentateuch; the history from Joshua to the first book of the Chronicles, exclusively.*

*Cambridge* 8. Master Lively, Mr. Richardson, fellow of Emanuel, afterwards D. D. master first of Peter house, then of Trinity college; Mr. Chadderton, afterwards D. D. fellow first of Christ college, then master of Emanuel;

Mr. Dillingham, fellow of Christ college, beneficed at ———, in Bedfordshire, where he died; Mr. Andrews, afterwards D. D. brother to the bishop of Winchester, and master of Jesus college; Mr. Harrison, the Reverend vice master of Trinity college; Mr. Spaulding, fellow of St. John's in Cambridge, and Hebrew professor therein; Mr. Bing, fellow of Peter-house in Cambridge, and Hebrew professor therein.

*From the first of the Chronicles, with the rest of the history and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.*

*Oxford* 7 Dr. Harding, president of Magdalen college; Dr. Reynolds, president of Corpus Christi College; Dr. Holland, rector of Exeter college, and king's professor; Dr. Kilby, rector of Lincoln college, and regius professor; Master Smith, afterwards D. D. and bishop of Gloucester. He made the learned and religious preface to the translation. Mr. Brett, beneficed at Quaintan in Buckinghamshire; Mr. Faireclowe.

*The four great Prophets, with the Lamentations, and the twelve lesser Prophets.*

*Cambridge* 7. Dr. Duport, prebendary of Ely, and master of Jesus college; Dr. Brainthwait, first fellow of Emanuel, then master of Gonvil and Caius college; Dr. Radelyffe, one of the senior fellows of Trinity college; Master Ward, of Emanuel college, afterwards D. D. master of Sidney college, and Margaret professor; Mr. Downes, fellow



of St. John's college, and Greek professor; Mr Boyse, fellow of St. John's college, prebendary of Ely, parson of Boxworth in Cambridgeshire; Mr. Ward, of king's college, afterwards D. D. prebendary of Chichester, rector of Bishop-Waltham, in Hampshire.

*The prayer of Manasseh and the rest of the Apocrypha.*

*Oxford* 8. Dr. Ravis, dean of Christ church, afterwards bishop of London; Dr. Abbot, master of University college, afterwards archbishop of Canterbury; Dr. Eedes, Mr. Thomson, Mr. Savill, Dr. Peryn, Dr. Ravens; Mr. Harmer.

*The four Gospels, the Acts of the Apostles, and Apocalypse.*

*Westminster* 7. Dr. Barlowe, of Trinity hall in Cambridge, dean of Chester, afterwards bishop of Lincoln; Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbet, Mr. Sanderson, Mr. Dakins.

*The Epistles of St. Paul, and the other canonical epistles.*

That they might proceed in the work to the best advantage, the king recommended a careful observance of the following rules:

1. The ordinary Bible read in the church, commonly called the *Bishop's Bible*, to be followed, and as little altered as the original will permit.

2. The names of the Prophets, and the holy Writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old Ecclesiastical words to be kept; as the word *Church* not to be translated *Congregation*, &c.

4. When any word hath divers significations, that to be kept, which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal Notes at all to be affixed, but only for the explanation of the *Hebrew* or *Greek* words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

9. As any one company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point.

10. If any company upon the review of the Book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, let-

ters to be directed by authority to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as being skilful in the tongues, have taken pains in that kind, to send their particular observations to the Company, either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's Professors in Hebrew and Greek, in each university.

14. These Translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndal's, Coverdale's, Matthews's, Whitchurch's\*, Geneva.

Instruction was also given, that beside the learned persons employed in translating, there should be three or four of the most eminent divines in both universities assigned by the vice chancellor, upon conference with other heads of houses, to be overseers of the translations.

"The translators," Selden observes, "took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue; and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if

not, he read on."

Nearly three years were spent in this laborious and important service. When the work was finished, and three copies of the whole Bible were sent to London, one from Cambridge, one from Oxford, and one from Westminster; a new choice was to be made of two persons out of each company, six in all, to review the whole translation, and polish it, and extract one out of all the three copies, to be committed to the press. For this service, Mr. Andrew Downe, fellow of St. John's college and king's Professor at Cambridge, and Mr. John Boyes, were sent for to London, out of the Cambridge Company; where, meeting their four fellow labourers, they went daily to Stationers Hall, and in three quarters of a year fulfilled their task. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, again reviewed the whole work, and prefixed arguments to the several books; and Dr. Smith was ordered to write a Preface. This Translation, with a Preface and Dedication to king James, was first published in 1611, with the following title: "The Holy Bible, containing the Old Testament and the New, newly translated out of the original tongues, and with the former Translations diligently compared and revised.

"By his Majesty's special command.

"Appointed to be read in Churches."†

\* This seems to intend the Great Bible, printed 1539 and 1540, by Edward Whitchurch, one of king Henry VIII's printers, and Grafton. *Johnson*.

† Fuller's Church Hist. B. x. Lewis' Hist. Eng. Transl. ch. v. Collier's Eccles. Hist. P. ii. B. viii. Neal's Hist. Puritans, P. ii. ch. ii.

(To be continued.)



## RELIGIOUS INTELLIGENCE.

## ELEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, MAY 3, 1815.

We have recently had the pleasure of receiving the last Annual Report of the British and Foreign Bible Society and most gladly shall we present it to our readers in as ample a form as our limits will admit.

At the last Annual Meeting, the Members of the British and Foreign Bible Society were encouraged to indulge the pleasing hope, that the pacification of Europe, which then happily prevailed, would lead to a more extensive adoption of the principle of their Institution; and your Committee, in reporting their Proceedings during the eleventh year of its establishment, have the satisfaction to be able to state that this expectation has been amply verified.

The Bible Societies which have been instituted on the Continent, during the period in question, are equally numerous and important.

Your Committee will first notice, in regular succession, those Societies, the formation of which was materially assisted by the presence, advice, and exertions of their zealous and active coadjutor, the Rev. Robert Pinkerton, during the course of his return to Russia, beginning with the Netherlands Bible Society, established at Amsterdam under the Presidency of His Excellency Mr. Roel, Minister of the Interior. Among other encouraging circumstances attending its formation, it is gratifying to remark that many Catholics subscribed themselves Members of it.

The example of Amsterdam was almost immediately followed by the inhabitants of Rotterdam, at which place a Bible Society was instituted on the 4th of July. Of this His Excellency Mr. Van Hoogstraaten, Member of the States General, is President.

The Grand Duchy of Berg Bible Society is the next in order. It was established at Elberfeld, which, with Barmen, is situated in Wupper Valley, equally famous in Germany for

the extent of its manufactories, its diversity of religious denominations, and the pious character of its inhabitants. *In the cause of the Bible they were all united.* The sphere of operation of this Society includes a very large population, of which a great proportion are Catholics.

It is affecting to add the information reported by Mr. Pinkerton on good authority, that many thousands of them never saw a Bible; and that among some, even the meaning of the word Bible was totally unknown.

"In Hanover, as in Petersburg, I saw," says Mr. Pinkerton, "the Lutheran, Calvinistic, and Catholic Clergy, join hands to promote the good cause; and some of these persons assured me, after the Meeting, that though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity of speaking to each other. Oh! what a blessed plan, which is capable of bringing together the long divided parts of the Christian church!"

"When the chief Catholic Priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and with a countenance beaming with joy, said, 'I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw divine instruction from the Fountain Head.'"

This worthy Clergyman accepted the office of a Director of the Society with great pleasure, and promised that he would labour to promote its object to the utmost of his power.

The zeal of Mr. Pinkerton was no less favourably received at Berlin, where the Prussian Bible Society has been established under the Presidency of His Excellency Lieutenant General Von Dierecke, Tutor to the Crown Prince of Prussia. The Plan of the Society having been presented to his Prussian Majesty, he was graciously pleased to approve it, and to confirm its Laws; and as a further proof of the interest which his Majesty feels in its success, he has granted to the Society the freedom of the Letter-Post.

It may be proper to add in this place, that the Bible Society which had existed at Berlin since the year 1805, and with which your Committee had maintained a most pleasing and useful Correspondence, has now merged in the national Institution of the Prussian Bible Society.

From Berlin Mr. Pinkerton proceeded to Dresden, where he had the happiness to witness the establishment of the Saxon Bible Society, under the Presidency of his Excellency Count Hohenthal, the Minister for Religion. For a most interesting account of the formation of this Institution, your Committee must refer to a letter from the Rev. Dr. Döring, Chaplain of the Court of Saxony, regretting that the limits of their Report admit only the following selection from the conclusion of it:

"Thus the Saxon Bible Society was formed. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy Member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

Mr. Pinkerton, in passing through Warsaw, held also a preliminary meeting in the palace of Prince Czartorisky, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were proposed and adopted, subject to the approbation of His Majesty, the Emperor of Russia.

Of Poland, it is asserted, there is such a want of the Scriptures in that

country, that a copy of the Bible is scarcely to be obtained at any price. It is to be hoped, therefore, that the proposed Institution will be regularly formed, and that its exertions will be commensurate to the spiritual wants of the people, and bestow on them that blessing which they so greatly need.

Mr. Pinkerton, before he left Warsaw, made judicious arrangements for the distribution of 250 Polish Bibles, and 500 New Testaments, as well as of a number of German Testaments and Bibles, which had been consigned to his charge for that purpose by your Committee.

The Societies which have been enumerated, were established in less than three months after the last Annual Meeting. Of all, it may be observed, that the proposal for their institution received a most ready and cheerful acquiescence; that at the Meetings convened for this purpose, the greatest joy and harmony prevailed; and finally, that from the rank, abilities, and respectability of the Presidents, Vice-Presidents, and Directors of these Associations, there is every reason to hope, that their example will have an extensive influence, and their exertions a most beneficial effect.

Your Committee, anxious to assist both the establishment and operations of these Societies, have made the following grants to them: viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Netherlands Bible Society,	500	0	0
Berg ditto,	500	0	0
Hanoverian ditto,	500	0	0
Prussian ditto,	500	0	0
Saxon ditto,	500	0	0

and they have since granted 100*l.* to the Prussian Bible Society for its Auxiliary at Potsdam; and the like sum to the Saxon Bible Society for promoting an edition of the New Testament in the Wendish dialect, for the use of the poor Wendes or Vandals in Lusatia.

#### RUSSIAN DOMINIONS.

The course of their Report having conducted your Committee towards the Russian dominions, they will now



advert to the transactions of this Society, in connexion with the North of Europe, beginning with the Bible Society at St. Petersburg, which has now assumed the title of "The Russian Bible Society." Of this Institution, formed under the immediate patronage of his Imperial Majesty, and superintended by a nobleman not less distinguished by his piety and abilities than by his high rank, it may be generally observed, that its proceedings are conducted with a zeal and energy which promise substantial benefits to the inhabitants of the widely extended Russian Empire. The great object to which its exertions are directed, is, to procure a large number of copies of the Holy Scriptures for distribution at the lowest rate; and for the accommodation of various classes, its Committee have ordered them to be printed in seven different languages, while the Committees of Auxiliary Societies, in connexion with the Parent Institution at St. Petersburg, are printing them in several other dialects. The number of Bibles and Testaments now printing by the Russian Bible Society, is stated at 92,000 copies.

The Moscow Bible Society, which almost rivals that at St. Petersburg in the number of Subscribers and Contributors, has undertaken the charge of an edition of 5000 Bibles, and the same number of Testaments, in the Slavonian language, for the use of the native Russians, and the printing of the New Testament is now nearly finished. In the course of 260 years, not more than 50,000 copies of the Slavonian Bible have been printed.

The Committee of the Auxiliary Society at Moscow have also cheerfully undertaken, at their own expense, the printing of 5000 copies of the Georgian New Testament.

The Russian Bible Society has voted a sum for assisting the Committee at Revel, in printing an edition of the Bible in the Revelian Esthonian dialect.

The Committee of the Bible Society at Dorpat have established a kind of Bible Associations in correspondence with it, one in every parish, under the direction of the Pastor.

The Committees of the Societies at Mittau and Riga are occupied in printing 14,000 Lettish New Testaments. To the four Bible Societies of Mittau, Riga, Dorpat, and Revel, 1000 copies of the German New Testament have been ordered from St. Petersburg, by your Committee, at the expense of the British and Foreign Bible Society.

Your Committee have granted the sum of 200*l.* to the Russian Bible Society, in aid of its Auxiliary Society, formed at Arensburg, the capital of Oesel, for that and the neighbouring islands. The scarcity of the Scriptures is described to be so great in these parts, "that even some, who are teachers of others, are destitute of a Bible."

Among other works now in the course of execution by the Bible Society at St. Petersburg, your Committee point out to the particular notice of the General Meeting, the printing of the Persian Translation of the New Testament, by the late revered and lamented Henry Martyn.

A copy of it was brought to St. Petersburg by His Excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britannic Majesty to the Court of Persia, who has obligingly undertaken, during his continuance in Russia, to superintend the press.

Your Committee have had the satisfaction to assist the printing of this important work, by a grant of 300*l.* to the Russian Bible Society.

Various intelligence from the Crimea, received by the Committee of that Society, authorises the pleasing expectation, that the circulation of the Tartar New Testament, printed at Karass, with the aid of the British and Foreign Bible Society, will prove a blessing to the Mahomedans in that quarter, where also a Turkish edition of the Scriptures is much wanted. A Mufti, whose title designates his connexion with the Mussulman priesthood, and to whom a Tartar New Testament had been presented, accepted it with exultation, and with many expressions of gratitude; he has become an annual subscriber of fifty rubles to the Society at St. Petersburg,

and has signified an anxious wish to become a Member of it. He has also expressed a solicitude to obtain a copy of the Bible in his own language, the Turkish.

Your Committee are proceeding with a version of the Calmuc New Testament, the translator of which, residing at St. Petersburg, the Bible Society in that city has kindly undertaken to print it, at the charge of the British and Foreign Bible Society. As this dialect is likely to be understood by other Mongolian tribes in Siberia, and the confines of China, they look to the beneficial effects of this work with pleasing anticipation.

The two following facts cannot fail to excite a deep and anxious interest :

That the number of professed Christians in the three provinces abovementioned, exceeds half a million ; and

That in the 2000 churches which they contain, there are not 200 copies of the Bible.

The Members of the Society will therefore learn, with no small satisfaction, that not only an edition of the Georgian New Testament is printing at Moscow, as beforementioned, but that the Archbishop most heartily agreed to promote the establishment of a Georgian Bible Society on his arrival at Tiflis, the capital.

Your Committee have further to report, under this head, that the first Annual Meeting of the Russian Bible Society was held at St. Petersburg on the 20th of last September. On this solemn and interesting occasion, the first Dignitaries of the Greek, Catholic, Armenian, and Georgian churches attended, in their sacerdotal garments, united in amity and peace.

The proceedings of the day were conducted by the universally beloved and respected President, Prince Galitzin. For particular details on this interesting subject, your Committee must refer to the Appendix. It is sufficient to state here, in the words of Mr. Pinkerton, "that the universal silence which prevailed while the Report of the Committee was reading, burst in mutual expressions of astonishment, gratitude, and joy, over the

gloriously simple principles and blessed effects of their beneficent Institution."

The immediate effect of this Meeting was the accession of three Metropolitans, five Archbishops, and two distinguished Laymen, to the list of Vice-Presidents to the Society.

The total number of Auxiliary Bible Societies connected with the Parent Society at St. Petersburg, is now nine ; two of which have lately been instituted at Woronesk, and Kaminesk, in the south of Russia, and others are in contemplation.

At a meeting of the Committee of the St. Petersburg Society, subsequent to the General Meeting, the project for Bible Associations was considered, and unanimously approved ; and each Vice-President and Director had his district assigned to him, in order to carry the plan into effect.

The Armenian Bible, in quarto, for the accommodation of the Armenian inhabitants in Russia, who have subscribed liberally to the Institution, is now printing ; and a specimen of it has been received in this country.

Your Committee have agreed to assist this desirable undertaking, by a donation of 500*l*. As a further proof of the interest which the Armenians take in the publication of the Scriptures, it is only necessary to mention, that they have subscribed for half the edition of the New Testament, consisting of 5000 copies, now printing.

Your Committee will conclude their Report respecting Russia, with the following quotation from a letter addressed to the Right Honourable the President, by His Excellency Prince Galitzin.

"The object of the Society is from day to day becoming more generally known and understood from its beneficent effects ; its funds are increasing by the subscriptions and donations of many thousands of new Members and Benefactors. Thus our Institution is enabled, as it advances, to extend the sphere of its operations, and through the increasing aid which it receives



from all classes of people in the Empire ; among whom the Russian Clergy, by their own liberality and persuasion of others, are peculiarly distinguished. The peasantry in the villages lay together their rubles and kopees, to support the good cause of the Society ; thus manifesting, that they have right ideas of its pious work. The demand for Bibles increases from day to day so much, that the Society knows not how to satisfy it. Such, my Lord, are evident marks of the grace of God, that bringeth salvation to all men, and leadeth them, therefore, to the knowledge of the word of life."

Such a description cannot be heard without suggesting the most heartfelt prayers to God, for his blessing on an Institution formed for supplying the spiritual wants of the almost innumerable subjects of the Russian Empire ; and in consideration of the vast and extensive field of operation, and the energy with which the Russian Bible Society continues to prosecute its object, your Committee have voted a third donation of 1000*l.* in aid of the general fund of that Institution.

#### SWEDEN.

Your Committee, having closed their Report respecting Russia, have now to solicit the attention of the General Meeting, to the proceedings in Sweden, in reference to the object of this Society. Of the activity displayed by the Evangelical Society at Stockholm, no further, proof is necessary than that it has printed 40,600 Testaments, and 13,500 Bibles.

Your Committee, anxious to assist these meritorious exertions, granted the sum of 300*l.* to this Society, to aid the printing of a pocket Swedish Testament, on standing types, which was much wanted ; and a further sum of 200*l.* to enable the Society to extend the distribution of Bibles among the poor in Sweden.

The three Auxiliary Bible Societies of Gothenburg, Westeras, and Gothland, mentioned in the last Report, are no less actively employed in circu-

lating the Holy Scriptures within their several departments.

The exertions of all have been assisted by donations from the British and Foreign Bible Society, in proportion to their respective spheres of operation.

Your Committee have now to report, with feelings of unfeigned regret, an event which cannot fail to excite a general correspondent sympathy, the death of the Rev. Dr. Brunnmark, in August of last year.

In concert with the Reverend Secretary of the Evangelical Society, at Stockholm, he formed the plan of a General Swedish Bible Society, which was afterwards submitted to the King, with a request that he would become its Patron ; to which His Majesty was pleased to signify his gracious assent ; and the Crown Prince, at the same time readily assented to be the first Honorary Member of the Society. The sudden journey of the King towards the western frontiers of his kingdom, prevented His Majesty putting his sign Manual to it before he left Stockholm.

Your Committee have now the satisfaction to announce, on the authority of a letter from His Excellency Count Rosenblad, that the New Bible Society at Stockholm obtained the Royal confirmation on the 22d of February last. This venerable Nobleman is the President, and has already demonstrated the deep interest which he feels in the success of the Institution, by the measures which he has adopted for promoting the formation of Auxiliary Societies in Sweden, as well as for the establishment of a Bible Society in Norway. His Excellency's letter bears ample testimony both to the merits of Dr. Brunnmark and Mr. Paterson. Your Committee, upon receiving the Plan of the Constitution of the Swedish Bible Society, voted the sum of 500*l.* in aid of its funds.

#### DENMARK.

The prospect in the neighbouring kingdom of Denmark is not less promising than in Sweden.

On the 22d May, 1814, a most

respectable Meeting was convened in Copenhagen, at which the Right Rev. Dr. Munter, Bishop of Zealand, a name which identifies the union of profound and extensive learning with genuine piety,) presided, when a proposal for establishing a Danish Bible Society was made and adopted. The resolution of the Meeting having been submitted in a Memorial to his Danish Majesty, he was pleased to express his approbation of it in the following terms, extracted from the Danish Gazette :

"With peculiar pleasure we learn, that the Right Rev. Doctor Munter, Bishop of Zealand, and several others, exert themselves to establish in our kingdom of Denmark a Bible Society, with a view of spreading religion, by distributing Bibles to the people, either gratis, or for a moderate payment. We therefore do hereby grant to the said Society, under the name of the 'Bible Society,' in our kingdom of Denmark, our highest protection."

The connexion of Iceland with Denmark, naturally leads your Committee next to that country.

In the course of last year, it was visited, at the request of this Society, by the Rev. Ebenezer Henderson. The more immediate object of his journey to Iceland, was to give the natives of it the full benefit of the measures adopted for supplying them with the Holy Scriptures, by a judicious distribution according to their respective wants.

Your Committee will only briefly observe, that Mr. Henderson, who carried with him the recommendation of Bishop Münster, was most kindly welcomed; that he received the greatest encouragement from the Bishop and Clergy of Iceland, as well as from the most respectable Civil Authorities, in the discharge of his commission; that he employed two months in perilous journeys into the interior of the country: that, wherever he went, he was welcomed with enthusiasm, and scarcely left a place without being followed by the benediction of its inhabitants. The want of the Holy Scriptures was lamentably felt, and the ardour of the people to obtain a copy of them exces-

sive; yet, notwithstanding this scarcity, he had the satisfaction to receive frequent proofs of the acquaintance of the Icelanders with the general contents of the sacred volume; and that, taken as a body, they exhibited the strongest marks of a religious disposition.

From the correspondence of the Rev. Mr. Paterson, your Committee have the pleasure to learn, that the Finnish Bible Society flourishes, and that the grant of 200*l.* by the British and Foreign Bible Society for supplying the Swedish inhabitants of Finland with the Scriptures, has produced the happiest effects.

During Mr. Paterson's residence at Abo, he proposed the establishment of Auxiliary Societies, which the Committee there agreed to adopt. In consequence of urgent representations of the great want of a quarto edition of the Scriptures in the Finnish dialect, and of the inability of the Bible Society at Abo to undertake it without further assistance, your Committee have granted 500*l.* to promote this specific object.

#### GERMANY.

Having stated the most material occurrences in the three Northern kingdoms of Europe, your Committee will now report the substance of their communications with other parts of the Continent, beginning with the North of Germany.

Under this head, they have first to announce the establishment of the Lubeck Bible Society, in substitution of the Bible Committee which had previously existed at that place. The plan of this Institution, which has been formed with the sanction of the Burgo-master of Lubeck, and with the co-operation of the first Members of the Government, was proposed by Mr. Paterson, and its formation and operations have been assisted by a grant of 100*l.* from your Committee.

The exertions of the Rev. Mr. Paterson have proved no less successful in promoting the formation of the Hamburg-Altona Bible Society, which was also assisted by the personal efforts of the Rev. Doctor Schwabe.



To this Society, your Committee have granted the sum of 300*l*. They have also had the additional satisfaction of being informed, that Bremen, nobly following the examples of Lubeck and Hamburg, has recently established a Bible Society; and they have presented it with a donation of 100*l*.

They have next the pleasure to report the formation of a Bible Society at Dantzick, after the plan of the Prussian Bible Society. Of this his Excellency J. W. de Weikman, Privy Counsellor of His Prussian Majesty, is the President.

The donation of 50*l*. on the part of the British and Foreign Bible Society, for the gratuitous distribution of Bibles among the inhabitants of that city, who had most severely suffered from its bombardment, proved the more immediate occasion of the establishment of this new Institution.

Your Committee have since made an additional grant of 200*l*. to be applied in the same manner.

The personal exertions of the Rev. Dr. Schwabe have also been successful in procuring the establishment of a Bible Society at Erfurt, for the province of Thuringia, to which the sum of 300*l*. has been granted in aid of its funds.

The Wuerttemberg Bible Institution has made progress, both in collecting subscriptions and donations in various parts of the kingdom, and in printing a large 8vo. edition of the German Bible, which it expects to finish in the course of the present year. His Majesty, the King of Wuerttemberg, has also granted the Institution the freedom of postage for all its letters and parcels, and allowed it the use of a seal, with the inscription, "Authorized Bible Institution at Stutgardt."

Official information has also been received, of a Branch Bible Society, formed by the United Brethren for Herrnhut, Niesky, and Kleinwelke, in connexion with the Saxon Bible Society.

Your Committee have again to mention the Netherlands Bible Society, the centre of which is in Amsterdam, for the purpose of adding the gratifying intelligence, that thirty

more Bible Societies have been instituted in different parts of the United Netherlands, all which, together with Rotterdam, beforementioned, are considered divisions of it.

A plan has been adopted for instituting Bible Associations in Amsterdam and its environs; according to which, that city and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

Intelligence from Königsberg, of October last, states, that the printing of the Lithuanian Scriptures, which had been interrupted by the absence of the Rev. Professor Rhesa, has been resumed, and with respect both to the Old and New Testament, was rapidly advancing.

An additional grant of 200*l*. to the Bible Committee of Königsberg, has enabled them to procure additional types, and to print 3,000 extra copies of the Lithuanian New Testament, separately.

A Bible Society has been recently instituted at Königsberg, in connexion with the Prussian Bible Society at Berlin, with the concurrence of the Members of the above Committee, who will nevertheless continue their operations until they have completed the works they have in hand.

Your Committee have observed, with pleasure, the pious zeal and active exertions of the Zurich Bible Society, under the presidency of the venerable Antistes Hess, the head of the Zurich Clergy; and as a further proof of the deep interest which they take in the success of its labors, they have presented it with an additional grant of 200*l*. for the purpose of aiding the printing of a German Bible in octavo. This assistance has enabled the Society to undertake a large edition of the German Bible.

A letter from the Committee of the Bible Society at St. Gall, mentions the following interesting circumstances:

I. That the Canton of St. Gall contains upwards of 100 Catholic parishes, in which the reading of the Scriptures was formerly prohibited to the people, but that eighty or ninety of the

parishes which form part of the Diocese of the Bishop of Constance, have received free permission to peruse them; and

2. That the acquaintance of the Catholics with the Scriptures becomes more and more general among them in those parts.

The situation of this Society, as well as that of Basle, being particularly calculated for promoting the circulation of the Scriptures among the Roman Catholics, your Committee, with a view to promote this desirable object, have presented to each the sum of 100*l*.

The Bible Society at Basle has printed and circulated the Italian and Romanese New Testament. The Romanese Old Testament, in the Engadin dialect, was also in progress. All these works are materially assisted by the co-operative exertions of the Bible Committee at Chur. The Basle Society has also completed an edition of 10,000 copies of a German Bible, on small types. This Institution proceeds with a vigour, activity, and prudence, which intitle it to the grateful acknowledgments of every friend of the Bible. Its Bibles and Testaments are circulating, not only in Switzerland, but also in several parts of Germany and France; both among Protestants and Roman Catholics; to the latter of whom, it has of late paid particular attention.

Information has also reached your Committee, that Bible Societies have been instituted at Lausanne, for the whole of the Canton de Vaud, and at Geneva; to each of which your Committee have voted 200*l*. provided their Constitutions be found conformable to the principles of the British and Foreign Bible Society.

With respect to France, your Committee have endeavoured to promote the circulation of the Holy Scriptures in that country, by a donation of 500*l*. to the Consistories in Paris, for French Stereotype Testaments for the use of Protestants; and have also subscribed 250*l*. to a stereotype edition of Maitre de Sacy's version of the New Testament for the use of the Catholics in France.

Your Committee, under the head of

Continental Affairs, have to report, that having received information from Mr. Pinkerton, of a Turkish Translation of the whole Bible in manuscript, which had been deposited for a century and a half in the archives of the University of Leyden, they have happily obtained the temporary possession of it, through the kindness of the respectable head of that University, Mr. Professor Kemper.

It is now consigned to the care of His Excellency Baron Von Diez, Counsellor of Legation to His Prussian Majesty, and formerly Ambassador at Constantinople, for the purpose of being printed at Berlin, at the expense of the British and Foreign Bible Society.

The Committee have the satisfaction to add, that this venerable nobleman, who, with the knowledge and talents requisite for the task, unites a cordial zeal for the propagation of Divine truth, has most obligingly undertaken to revise the version, and superintend the printing of this valuable manuscript. He has already examined it sufficiently to pronounce the translation accurate, and the style most excellent.

#### AMERICA

From the Continent of Europe, your Committee will next proceed to America; and it is with the highest satisfaction they report the rapid increase of Bible Societies within the United States, as a most agreeable and convincing proof, that the zeal for the circulation of the Holy Scriptures is no less ardent and active in the Western Hemisphere, than in the old Continent. In the month of March 1814, they amounted to thirty-eight, and their number is now stated to be sixty-nine, with a prospect of three more.

The spirit of cordiality which animates these societies, and the filial regard expressed by them for this Institution, are calculated to enhance the gratification excited by the wide adoption of its principle within the American Union.

The Managers of the Virginia Bible Society consider "all Bible Societies forming one grand Institution, whose simple and benevolent design is to make known the salvation of Jesus



Christ to all nations. They, therefore, rejoice in the prosperity of all; and particularly they wish it to be understood that they experience the liveliest satisfaction in contemplating the continually increasing resources and the continually extending operations of the British and Foreign Bible Society."

The Secretary of the New York Bible Society thus concludes his letter: "And while we behold our Forefathers and Brethren across the Atlantic, pressing forward with vigour, and outstripping us in the race, our hearts exult in the view. We bid them God speed, and strive to imitate so glorious an example."

The capture of a vessel, conveying a considerable quantity of Bibles and New Testaments to the Cape of Good Hope, by an American privateer, has afforded to the Bible Society at Massachusetts another opportunity of displaying its filial regard for this Institution.

The Treasurer and Assistant Treasurer, on the first notice of the arrival of the captured books, purchased them on their own responsibility.

Their proceedings were ratified at an Annual Meeting of the Society, whose thanks they received for their anticipation of the wishes of every Member; and the corresponding Secretary of the Society communicates information of the transaction, with a notice, that the redeemed Bibles and Testaments were again the property of the British and Foreign Bible Society.

Your Committee most sincerely rejoice at this opportunity for repeating their cordial acknowledgments for the truly christian and liberal conduct of the Bible Society at Massachusetts; and have, in return, placed the Bibles and Testaments at the disposal of that Society.

The attention of your Committee to supply the American prisoners of war, has been noticed by the Secretary to the Bible Society at Virginia, in terms which will be heard with pleasure.

"The Managers of our Society had a Meeting this day, when for the first time it was communicated to them

that the American prisoners in England had received the particular attention of your Agents for the distribution of the Bibles. I will not attempt to express the pleasure which this communication afforded. Who, that has the feelings of a man or a Christian, will not be delighted to see, amidst the calamity of war, the mild genius of Christianity dispensing its blessings and affording its consolations."

It is due to the benevolence of the writer, the Rev. J. H. Rice, to mention, that before the institution of the Virginia Bible Society, he distributed among the British prisoners of war a number of Bibles which were well received.

To aid the operations of the Bible Societies in America, your Committee have, since the last Annual Meeting, granted the following sums :

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To the Philadelphia Bible Society, for printing German Scriptures,	200	0	0
To the New York Bible Society, for printing French Bibles,	200	0	0
To the Delaware Bible Society,	100	0	0
Besides donations in Books to other Societies.			

Your Committee have received a most gratifying account of the distribution of Dutch Bibles and Testaments sent to Surinam, in South America. The eagerness to obtain them, was only equalled by the gratitude, reverence, and attention with which they were received.

The Committee, anxious to promote as far as in their power the circulation of the Holy Scriptures in Canada, have directed a supply of Bibles and Testaments, in the English and French languages, to the amount of 100*l.*, to be placed at the disposal of the Committee of the Quebec Auxiliary Society, in addition to the usual return of a moiety of its contribution.

It remains further to notice the continued zeal of the Nova Scotia Auxiliary Society at Halifax, by the trans-

mission of remittances to the amount of 600*l.* in furtherance of the object of this Institution ; making a total of 800*l.* since its institution in November, 1813. Branch Societies have been added in the principal towns of that Province.

The Auxiliary Societies at Pictou and Quebec have also renewed their contributions.

In the Island of Antigua an Auxiliary Society was instituted on the 9th of February last, which has commenced with a very respectable subscription.

An opening has also been recently made for transmitting some copies of the French Scriptures to the inhabitants of St. Domingo, through a gentleman returning to that Island. 100 Bibles and 250 Testaments have been placed at his disposal, and every encouragement has been given him to promote the formation of a Society in that important and interesting station.

Your Committee have availed themselves of every practicable opportunity for promoting the circulation of the Scriptures in the West Indies ; and for this purpose have supplied copies of them for gratuitous distribution or sale within several of the Islands.

The connexion of the British and Foreign Bible Society with Africa, is necessarily more limited than with the other quarters of the globe : the following information, arising out of it, will not be found deficient in interest.

#### AFRICA.

The Bible and School Commission, established under the immediate patronage of the Government at the Cape of Good Hope, has adopted a resolution for the annual transmission of 25*l.* to the British and Foreign Bible Society. Your Committee trust, that, through the medium of this establishment, the circulation of the Scriptures will be progressively extended ; and with a view to this desirable object, they have supplied the above Society with Bibles and Testaments on credit.

A considerable importation of Dutch and German Testaments from Bengal, had proved a seasonable supply to Converted Hottentots at four Mission-

ary Stations in Southern Africa. The Rev George Thom, from whom this intelligence was received, adds the encouraging information, that he had visited two settlements of Hottentots, containing collectively 650 inhabitants, as well as that at Bethelsdorp ; that he had heard some of the Hottentot youth and children read very well ; and that the whole Bible was much read by the Christian Hottentots.

Your Committee have also great pleasure in reporting an application which they have received for an additional number of Bibles and Testaments for the use of the converted Namaquas, a tribe of South Africa. The Rev. C. Albrecht, by whom it was preferred, had begun a translation of the Gospel of St. Matthew into the Namaqua dialect, which, if his health permits, he hopes to complete.

The ready acceptance of some Arabic Bibles at Yongroo, in Western Africa, by the Mahomedans, encourages a hope that they may be more extensively circulated, and has produced an application from the Rev. G. Nylander for a further supply. He states that the King of Bullam, to whom he presented a Bible in Arabic, recommended it to the first strangers who visited him ; and that, in a visit which he made to the King, he saw about twenty Mahomedans, and an aged Mussulman teacher in the midst of them reading the Bible. He requested, and with great thankfulness accepted, a Bible from Mr. Nylander, saying, " When I come home, I shall read this book to all my people."

Under this head, your Committee have only further to add, that they have furnished the Church Missionary Society with Arabic Bibles, for distribution in Western Africa and India ; that the Schools at Sierra Leone, under the direction of the Colonial Chaplain, have been supplied with English Bibles and Testaments ; that a number has been granted to the Missionary Committee in the connexion of the late Rev. John Wesley, for a similar purpose ; and that various individuals have been entrusted with copies for distribution in Africa.



## EAST INDIES.

Your Committee have now to report the measures carrying on in the East Indies and China, for promoting the circulation of the Holy Scriptures; beginning with the information transmitted by the Secretary to the Corresponding Committee of the British and Foreign Bible Society in Bengal.

A most interesting Memoir, presented to your Society, through that Committee, by the Missionaries at Serampore, exhibits a detailed account of their progress in translating, printing, and publishing the Scriptures in eighteen eastern dialects, eight of which are in use within the British Dominions in India, and ten out of them. From later intelligence it appears that their translation has been extended to twenty-five languages, of which twenty-one are in the press.

Your Committee cannot but express their highest admiration of the great and successful exertions which have been made by the Missionaries at Serampore for communicating the treasures of divine truth and knowledge to the natives of the East in the dialects familiar to them. In aid of their works, grants have been voted by your Society, through its Corresponding Committee in Bengal, at different times, amounting to upwards of 13,000*l.* including the purchase of 2000 reams of paper, to replace that which was destroyed by fire in the year 1812.

Among other languages into which the Scriptures are translating, the Chinese requires particular notice, for the purpose of stating an improvement effected by the Missionaries in printing it by the invention of moveable metallic types, in substitution of the wooden blocks formerly used. The advantages of this invention, independently of the superior beauty of the characters, are these: that it will ultimately save both time and expense in a degree scarcely to be conceived; while it will admit all those improvements in the course of translation which must necessarily be progressive in such a work for many years. A copy of the Gospel of St. John in Chi-

nese, printed with metallic types, has been received by your Committee.

Exclusively of the Versions made by the Missionaries themselves, they have been employed by the Corresponding Committee in printing Sebastiani's Persian translation of the four Gospels, and Sabat's Arabic version of the Gospel of St. Matthew. The labours of Sabat, which were for a time discontinued, have been resumed; and it is hoped that, by the application of his talents and learning, a perspicuous translation and neat edition of the whole New Testament may be obtained.

The printing of the Hindostanee translation of the New Testament, by the late Mr. Martyn, in the Persian character, was completed. Three thousand copies of the Gospels and Acts have been previously printed and circulated; and the Corresponding Committee have the satisfaction to be enabled to state, that wherever the Hindostanee Testament has been received, it has obtained the high approbation of the learned, has been generally understood by the natives, and had proved a source of instruction and comfort to many.

Your Committee have received the Third Report of the Calcutta Auxiliary Bible Society.

The circulation of the Portuguese New Testament has met with obstacles in the religious persuasion of those for whose use it was intended; but if it has not been adequate to the wishes of the Society, it has not been so limited, as to afford ground for discouragement.

One thousand copies of the Tamul Version of the New Testament, of which the typographical execution has been highly admired, have been sent to the Rev. Mr. Cammerer, successor to the late Dr. John, Head of the Danish Mission at Tranquebar. The remaining 4000 copies will be forwarded as required to Tanjore, Trichinopoly, Madura, Tinevelli, and other parts of the Peninsula where the Tamul language is current.

Two thousand copies of the Cingalese Version of the New Testament have also been printed, and the four

Gospels have been sent to Ceylon.

The Calcutta Bible Society has been under the necessity of relinquishing its intention of printing the Scriptures in the language of Canara, for the benefit of the native Roman Catholic Christians in the vicinity of Goa, as the Archbishop of that place has discouraged the proposal submitted to him for that purpose. The subject has since been referred to the Auxiliary Bible Society at Bombay.

A new work of prime necessity has been, however, undertaken by the Society at Calcutta, the printing an edition of 2,000 Armenian Bibles, the copies of which are so scarce in Bengal, as to be only attainable by the wealthy. The Armenians are scattered all over Asia. They have Churches in various parts of the Gangetic side of India: at Madras, Bombay, Surat, Bagdat, Busheer, Muscat, and other places. Jerusalem, Diarbeck, and Constantinople are Patriarchal seats.

The printing an edition of the whole Scriptures in the Malay language, to which the Government at Fort William had agreed to contribute the sum of 10, 00 rupees, as mentioned in the last Report, is still suspended for necessary information; but the Bible Society at Calcutta has determined to print 3,000 copies of the New Testament only in Malay, for the benefit of the Schools at Amboyna.

In the list of Benefactions received by the Bible Society at Calcutta, it is pleasing to remark their acknowledgements of the sum of 1,000 dollars from an Association established in America under the denomination of "The American Board of Commissioners for Foreign Missions." They have also received an addition to their funds by Subscriptions at Fort St. George, where no Bible Society has yet been instituted. A letter from Dr. Carey, at Serampore, concludes with the following encouraging information:

"It is a fact, that though we have ten presses constantly at work, we have not had a copy of either the Bengalee or Hindoostanee New Testament the last six months, and are obliged

to give away a single Gospel as soon as it leaves the press; yet we have demands from every quarter for copies."

Your Committee are happy to close this account with adding, that the greatest harmony prevails among all their fellow-labourers in Bengal.

From a deep sense of the importance of encouraging the exertions now making in Hindoostan for the circulation of the Holy Scriptures, your Committee have extended the assistance of the Society in proportion to their increasing magnitude, and have agreed to supply the Corresponding Committee of Bengal with the sum of 6,000*l.* for expenditure in the years 1813, 14, and 15, to which they have since added a further grant of 2,000*l.* for the year 1814, upon receiving the important information above communicated.

They have also voted to the Bible Society at Calcutta the sum of 500*l.* to enable them to reduce the prices of Bibles and Testaments for the use of the poor Europeans in India; and have also sent 500 English Bibles and 1,000 Testaments for sale or distribution at the discretion of the Corresponding Committee.

The proceedings of the Columbo Auxiliary Society, established at Ceylon, are also entitled to particular notice.

One of the first objects of its Committee was to ascertain the number of Christians in Ceylon, and the languages most familiar to them. The result of the inquiries directed to this point, has corrected the inaccuracy of former information, and gives the number of Native Protestants as 150,000, and that of the Catholics about 50,000, of which the great majority speak Cingalese, and the rest Malabar or Tamul. It is asserted, that scarcely a copy of the Scriptures in either of these languages is to be purchased in Ceylon.

The edition, therefore, of 5,000 copies of the Cingalese New Testament, completed at Calcutta, proved highly acceptable.

The Translation of the New Testament into the Pali is also in the course of execution. Several chapters have



been finished, and the accuracy of the work has been ascertained by their re-translation into common Cingalese, by three Priests of Budahoo.

The intelligence from Madras relates principally to the distribution of English Bibles and Testaments forwarded for that purpose, and it is very satisfactory.

From intelligence communicated by the Rev. Mr. Thomson, it appears, that the demand for the Scriptures at Madras, in the native languages, is still considerable; and in proof of it, mentions that three Brahmins had applied to him for New Testaments; and one of them, a Gentoo teacher, wishing for the Scriptures in that language, offered to translate them from the Tamul.

Your Committee have not received any information from the Bible Society at Bombay, subsequent to the letter mentioning its establishment; they have voted to it the sum of 1,000*l*.

On the 4th of June, 1814, an Auxiliary Bible Society was established at Batavia, in the Island of Java, under the sanction of the Hon. Lieutenant Governor Raffles.

The contributions at Batavia have been liberal, and your Committee have assisted the operations of the Java Bible Society, by a grant of 500*l*.

It only remains, under this head, to lay before the Society the information received from China. At the commencement of the last year, the translation of the New Testament into the Chinese language had been completed by the Rev. Robert Morrison, who professes to have derived considerable aid from the Manuscript of a portion thereof in the British Museum; and from later advices, it appears that the whole had been printed.

Your Committee add, with great satisfaction, that a practicable and sure mode of circulating the New Testament has been adopted by the Rev. William Milne, Mr. Morrison's colleague, among the numerous Chinese settlers in Java, Malacca, and Penang.

He distributed nearly 750 copies of the New Testament, among the Chinese at Java; together with 500 copies of the Book of Genesis, and very judi-

ciously supplied eight Chinese Schools with Testaments for the Schoolmasters, by whom they were used as School-books.

He has had various applications from the Chinese for copies. It is due to His Excellency Lieut. Governor Raffles, to mention, that Mr. Milne received from him every encouragement and assistance in the prosecution of his charitable labours.

Your Committee have encouraged a further edition of Mr. Morrison's Chinese New Testament, for the benefit of the vast population, to which access can with facility be obtained, by an additional grant of 1000*l*.

By the joint labours of Mr. Morrison at Canton, and of the Missionaries at Serampore, it may be expected that a perfect version of the Chinese Scriptures will be accomplished.

Your Committee, having communicated the most material occurrences in the external relations of the British and Foreign Bible Society, have now to report the transactions connected with it in the United Kingdom.

#### GREAT BRITAIN.

[In the following part of the Report we have an account of 27 "Auxiliary Societies," formed since the Annual Meeting of the British and Foreign Bible Society, 1814, and of their several contributions. The lowest contributions of these new Societies was 11*l*. 1*s*. 0*d*; the highest, 878*l*. 3*s*. 8*d*.

Then follows a list of the contributions of 170 Auxiliary Societies formed prior to the Annual Meeting in 1814, of these the lowest annual contribution was 5*l*. 5*s*. 0*d*.; and the highest 2473*l*. 16*s*. 1*d*. There are 2 of 1700*l* each, and 6 others which exceed 1000*l*. each.]

The preceding detail renders it superfluous in your Committee to expatiate on the zeal, energy, and activity displayed by the various Societies under the denominations of Auxiliary Societies, Branch Societies, and Bible Associations, for enlarging the funds of the Parent Institution, or for providing the means of supplying the wants of the Holy Scriptures within their respective departments. Nor is the detail of contributions less interesting

as furnishing a most gratifying evidence of the high estimation which the British and Foreign Bible Society maintains in the public opinion.

The addition to the funds of the Society, by the liberality of individuals, have not been inconsiderable during the last year. While your Committee express their sincere acknowledgments for these contributions, they will only specify the following :

A donation from Thomas Bates, Esq. of Halton Castle, Northumberland, of a *Post-Obit* Bond for 2500*l.*, subject to the lives of two persons upwards of sixty years of age.

A donation of 1000*l.* three per cent. Annuities, from John Hurnall, Esq. of Holborn.

And a donation from the Right Rev. the Lord Bishop of Durham, and the Committee for printing the Arabic Bible, of 173*l.* 2*s.* being a balance remaining in their hands, as well as of 106 copies of the Arabic Bible.

They cannot omit their particular thanks to the Rev. the Presbytery at Glasgow, for the continuance of their liberal Annual Collection, amounting in the present year to 904*l.*

To their friends in every part of Scotland, their thanks are eminently due for contributions, and exertions, augmenting from year to year, and evincing the continuance and growth of that lively interest which the Institution has ever possessed in the hearts of their Scottish Brethren.

Of Ireland it is gratifying to state, that the progress made in the course of the last year has been very considerable. Auxiliaries to the Hibernian Bible Society have been formed in the the King's County, and in the Counties of Kildare, Kerry, and Galway, where such Institutions were particularly wanted : and the foundation of a Bible Society has been laid in Longford. The Hibernian Bible Society has also successfully adopted the plan of forming Bible Associations, and has very strongly urged their establishment on its numerous Auxiliaries. Ten of these Institutions have been already formed, and more are expected to take place. In the course of the last

two years the Hibernian Bible Society has issued from its Depository between 80 and 90,000 copies of the Scriptures : making, with the issues of former years, a total of nearly 200,000 copies.

Your Committee, under the head of Domestic Occurrences, have the melancholy duty to discharge, of expressing their sense of the loss which the Society has sustained by the death of three individuals, Members of the Institution.

The Rev. Thomas Charles, of Bala, to whose unwearied labours the Society is materially indebted.

Henry Thornton, Esq. M. P. the late Treasurer of the Society.

And lastly, the Rev. Dr. Claudius Buchanan, whose talents and exertions were particularly directed to printing an edition of the Syriac New Testament.

To detail the various instances in which grants of Bibles and Testaments have been made by your Committee, however gratifying it might prove, would occupy unnecessarily the time of the General Meeting, as they will all appear in an account annexed to the Report. But your Committee cannot avoid expressing their satisfaction in being able to state, that, exclusive of the instances mentioned in the Report, they have the most pleasing proofs both of the acceptance and the success with which the distribution has been attended.

They have only further generally to state, that the amount of copies of the Scriptures, issued from March 31, 1814, to March 31 of the present year, is—

126,156 Bibles,

123,776 Testaments,

making a total issued, from the commencement of the Institution, to that period,

516,479 Bibles

718,778 Testaments ;

in all, 1,235,257 copies ; exclusive of about 64,025 circulated at the charge of the Society from Depositories abroad : making a total of one million, two hundred and ninety-nine thousand, two hundred and eighty-two



copies, already circulated by the British and Foreign Bible Society.

Your Committee, having now discharged their duty in communicating the most material transactions connected with the British and Foreign Bible Society during the last year, conclude with some brief reflections, suggested by the facts stated in their Report.

That an institution formed for promoting the circulation of the Holy Scriptures, and restricted to that object alone, would approve itself to the good sense, piety, and benevolence of the Christian world, was reasonably to be anticipated; and the result has exceeded the most sanguine expectations.

Whether we look at home or abroad, we see an ardent active zeal for diffusing the heavenly light, which was graciously revealed to guide the benighted pilgrims of the earth to the mansions of eternal rest, peace, and joy; moving in a wide circle of Christian charity, whose circumference embraces the whole human race: a zeal which breathes the spirit of the heavenly hymn, when the Angel announced the birth of the Saviour of the world, "Glory to God in the highest, and on earth peace, good will to men."

Let us freely indulge the delight excited by contemplating this cheering and animating spectacle; although the political horizon no longer displays that serenity, which enlivened the prospects and exhilarated the hopes of the Society at the period of its last Anniversary. It is to be remembered, and confidence is connected with the recollection, that the foundation of the British and Foreign Bible Society was laid in a time of war; and that its fabric has been reared in all its fair proportions, and has acquired solidity and extension, during the prevalence of storms which threatened the annihilation of social order in Europe, and with it the destruction of religion itself.

Your Committee, now offering, for themselves and the Members of the Society, the tribute of unfeigned gratitude and devout thanksgiving to Al-

mighty God, and humbly imploring the continuance of the Divine favour on the proceedings of the Society, have only to express their hopes, that an increasing sense of the infinite importance of the Holy Scriptures to the temporal and eternal well-being of mankind, will impart new vigour and activity to that zeal which at this period animates Christians for the diffusion of them; that the charity which has been consecrated to this pious use, will never cease to flow, until it shall have watered all the parched and barren spots of the habitable globe; and that the seed of the Word, which has been so extensively sown, may bring forth the fruits of righteousness even an hundred fold.

Whatever may be the final result of the efforts now making for promoting the happiness of the human race, by supplying them with the best means of moral and religious improvement, enough has appeared in the Records of the British and Foreign Bible Society, and in those of its several Auxiliaries, to shew, that in this respect the Scriptures have not been distributed in vain; that numerous instances have occurred in which they have proved sources of joy and consolation to the desolate and afflicted; and that even the moral and religious state of communities has been greatly meliorated by the perusal of them, as well as by the Christian feelings awakened through the Associations made for their distribution. The unfeigned anxiety which has been exhibited in many countries where the Bible is scarcely procurable, to obtain a copy of it, affords a gratifying presumption that the possession of this invaluable treasure is considered, and has proved, what a gracious God intended it to be, a real blessing.

It shall come to pass, says the Almighty by the mouth of the Prophet, that "I will gather all nations and tongues, and they shall see my glory." It is not for us to know the times and seasons, which God has kept in his own power; but we may be permitted to indulge a humble hope, that the distribution of that revelation which displays his glorious perfections, may be

made instrumental to the accomplishment of the prophetic word.

Let it be our care to improve the times and seasons which are given to us, for making known the ways of God upon earth, and his saving health to all nations; and to encourage, by our example and assistance, that zeal which has been so happily kindled: inculcating, both by our conduct and recommendation, a strict adherence to the principle of our Institution; to the gravity of its object, and the importance of its end; as the surest means of consolidating that spirit of Christian love, which harmonizes the various Societies co-operating in this sacred cause, and of rendering the Institution itself both permanent and extensively beneficial.

Above all, let us pray that the in-

fluence of that Holy Book which we circulate, may not only be felt in our hearts, but exhibited in our lives; that the Members of this and every other similar Institution may let their light so shine before men, that their Heavenly Father may be glorified; and finally, that those who distribute and those who receive the Holy Scriptures, may be found among the number described by the Apostle in his Apocalyptic Vision:

*"After this, I beheld, and lo, a great multitude, which no man could number, of all nations, kindreds, people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."\**

#### *To the invisible AUTHOR of Nature.—Selected.*

"THY hand unseen sustains the poles,  
On which this vast creation rolls,  
The Starry Arch proclaims thy power,  
Thy pencil glows in every flower;  
In thousand shapes and colours rise,  
Thy painted wonders to our eyes:  
While beasts and birds, with labouring  
throats,  
Teach us a God in thousand notes;

The meanest pin in Nature's frame  
Marks out some letter of thy name.  
Where sense can reach or fancy rove,  
From hill to hill, from field to grove,  
Across the waves, around the sky,  
There's not a spot, or deep or high,  
Where the Creator has not trod,  
And left the footsteps of a God."

#### *New Colleges.*

A number of gentlemen of Meadville, (Pennsylvania) have associated themselves together for the purpose of establishing a College in that town. Timothy Alden, and Robert Johnson, are elected President, Vice-President, and Professors, and are to be the only Instructors at the first organization of the Institution. They have advertised in "Crawford's Weekly Messenger," July 29th, that the freshman class is to be admitted on the first of July, 1816.

"Many gentlemen of fortune, education and respectability are about to unite in an effort to establish a College near Winchester." It is supposed that Winchester in Virginia is intended. See Chronicle July 31, 1815.

#### *Obituary.*

Died, at Enfield, (Con.) the Rev. Nehemiah Prudden.

#### *Candidates for the ministry in Cambridge and its vicinity.*

Mr. Francis Jackson, Cambridge.  
Mr. David Reed, do.  
Mr. Joseph Allen, do.  
Mr. Jonathan P. Dabney, do.  
Mr. Samuel Gilman, do.

Mr. Thomas Prentiss, Cambridge,  
Mr. Samuel Clarke, do.  
Mr. Henry Ware, jun. do.  
Mr. Rufus Hurlbut, do.

\* Some valuable communications have been postponed to give place to this long and interesting Report. ED.